The Western Conference Unitarian

OCTOBER 1910

A Liberal Religious Magazine devoted to Freedom, Fellowship *and* Character in Religion

"WE ARE CO-LABORERS WITH GOD"

The Western Unitarian Conference

Headquarters: Rooms 514-15-16 175 Dearborn St. - - CHICAGO

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The Churches of the Western Unitarian Conference.

OHIO.

CINCINNATI—The First Congregational Church, Reading Rd. and Linton St. Hour of service, 11 A. M. Rev. George A. Thayer, D. D., 304 Oak St.

CLEVELAND—Church of the Unity, Euclid and Genesee Aves. Hour of service, 11 A. M., Rev. Minot O. Simons, 1867 Crawford Rd,. N. E.

DAYTON—First Unitarian Church. Services at 3 P. M. in auditorium of the Young Woman's League.

MARIETTA—First Unitarian Church, Putnam and Third Sts. Hours of service, 10:30 A. M., and 4 P. M. Rev. E. Alfred Coil.

SALEM—Unity Church, Pioneer Bldg., Garfield Ave. and E. Main St. Hour of service, 11 A. M.

TOLEDO—First Unitarian Church, Ashland Ave. and Prescott St. Hour of service, 10:30 A. M. Rev. Abraham M. Rihbany, 4 Ashland Place.

YOUNGSTOWN—First Unitarian Church, Elm St. and Bissell Ave. Hour of service, 10:30 A. M. Rev. Horace Westwood, 1321 Kensington Ave.

MICHIGAN.

ANN ARBOR—First Unitarian Church, State and Huron Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Henry Wilder Foote.

BENDON—Union Church. Hour of service, 8 P. M., Friday, fortnightly. Rev. A. B. Hills, Traverse City, Mich.

BROOKLYN—Unitarian Church. Occasional service.

DETROIT—First Congregational Unitarian Society, Woodward Ave. and Edmund Place. Hour of service, 10:30 A. M. Rev. Eugene R. Shippen, 926 Cass Ave.

GRAND HAVEN—First Unitarian Society, Washington St. between Third and Fourth Sts. Hour of service, 7 P. M.

GRAND RAPIDS—All Souls Church, Sheldon and Oakes Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. H. B. Bard, 22 Paris Ave.

GRAND RAPIDS—Holland Unitarian Church. Michigan Ave. and N. Ionia St. Hour of service, 10:30 A. M. Rev. B. A. VanSluyters, R. F. D. 9.

HARRIETTA—People's Church—Hour of service, 7 P. M. third Sunday of month. Rev. B. A. Hills, Traverse City, Mich.

JACKSON—First Unitarian Society, Jackson and Washington Sts. Hour of service, 10:30 A. M. Rev. A. B. Curtis.

KALAMAZOO—People's Church, Park and Lovell Sts. Hours of service, 10:30 A. M. and 7 P. M. Rev. Joseph P. MacCarthy, 429 W. Lovell St.

MOUNT PLEASANT—First Congregational Society. Hours of service, 10:30 A. M. and 7 P. M.

ONSTED—People's Church. Hour of service, 11 A. M. Occasional services.

SHERWOOD—Unity Church. Hour of service 7:30 P. M. on alternate Sundays.

TRAVERSE CITY—Emerson Unitarian Church. Hour of service 7 P. M.,first, second and fourth Sundays of month. Rev. B. A. Hills, 303 W. 12th St.

INDIANA.

INDIANAPOLIS—All Souls Unitarian Church, Alabama St, near Fifteenth. Hour of service, 11 A. M. and 7:45 P. M., when specially announced. Rev. Frank S. C. Wicks, 2041 Talbot Ave.

HOBART—First Unitarian Church. Hour of service, 7:30 P. M., on alternate Sundays.

ILLINOIS.

ALTON—First Unitarian Church, 110 East Third St. Hour of service, 11 A. M. Rev. Howard MacQueary.

BLOOMINGTON—Unitarian Church, East and Jefferson Sts. Hour of service, 10:30 A. M. Rev. J. H. Mueller, 506 E. Chestnut St.

BUDA—Union Christian Society. Hour of service, 2 P. M.

CHICAGO—First Unitarian Society (Memorial Chapel), Fifty-seventh St. and Woodlawn Ave. Hour of service, 11 A. M. Rev. W. Hanson Pulsford, 1174 E. 57th St.

CHICAGO—Unity Church, Barry Ave., near Evanston Ave. Hour of service, 11 A. M. Rev. Fred V. Hawley, 4232 N. Hermitage Ave.

CHICAGO—Third Unitarian Church, W. Monroe St., near Kedzie Ave. Hour of service, 10:45 A. M.

CHICAGO—First Swedish Unitarian Church, Wells Hall, 1629 N. Clark St. Hour of service, 11 A. M. Rev. August Dellgren, 1529 E. Wellington Ave.

EVANSTON—Church of All Souls, Chicago Ave. Hour of service, 11 A. M. Rev. J. Vila Blake, 122 Ashland Blvd., Chicago.

GENEVA—First Unitarian Society. Hour of service, 4 P. M.

GENESEO—First Unitarian Society. Hours of service, 10:45 A. M. and 7:30 P. M. Rev. David M. Kirkpatrick.

HINSDALE—Unity Church. Hour of service, 10:45 A. M. Rev. J. M. A. Spence.

MOLINE—First Unitarian Church, 16th St. and 6th Ave. Hour of service, 7:45 P. M.

QUINCY—Second Congregational Church, 633 Main St. Hour of service, 10:30 A. M. Rev. C. F. Elliott, 1426 Vermont St.

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50c a Year. 5c a Copy.

During the first three weeks of October the State Conferences which constitute our Western Conference will hold their annual meetings. The programs so far as arranged, will be found in our news columns. These conferences will be called upon to take action on a suggestion offered by the Board of Directors of the American Unitarian Association,—namely, that the Business Committee of the Western Unitarian Conference take over the duties of the Missionary Council. This suggestion springs from the vote of the Western Conference last May, providing for a business committee to consist of one representative from each state or District Conference within the limits of the Western Conference, such representatives to be elected at the annual meetings of said State or District Conferences. The proposal looks toward simplification of organization and completer co-operation between State Conference, Western Conference and American Unitarian Association.

The destructive work formerly done by Robert G. Ingersoll is now being continued by men within the pale of the Evangelical Church. The Biblical World, conducted by professors in the Divinity School of Chicago University, is devoting itself quite seriously to destroying many traditional views concerning the Bible and its constituent parts. The September number has an editorial entitled "The Passing of Apocalypticism," in which the visions of the Book of Revelation are placed in the category of literature of the imagination and "The Last Day" as a motive of right living is relegated to innocuous desuetude. This is neither new nor exiting for our readers, but it is a suggestive sign.

The really significant thing is that this negative criticism is united with a positive vision which has power to rouse and stir, which has the dynamic that underlies our own free faith. Note these sentences: "Our hope is set not on a kingdom of God to be ushered in by a personal, visible coming of the king in the clouds, and overthrowing of all human institutions and the establishing of new heavens and a new earth, but on the ever larger and fuller development of the kingdom of God that is now on earth."

"Instead of waiting for the day of the Lord as an event which is to come 'out of the clouds,' Christians increasingly find inspiration to strenuous endeavor in the thought that working with God in an age long process, they may not only achieve something for their own day, but make some contribution, be it ever so small, toward the realization of that ultimate ideal toward which God is continually guiding the race."

Early in September the National Conservation Congress met at St. Paul, Minn. The reports of this great gathering show that the cause of conservation has made wonderful gains in the last decade, even

in the last two years. The campaign of education set on foot and carried forward by a little band of devoted men has not been in vain, but is beginning to bear fruit in a wide spread interest, in definite achievements and in a practical program which promises even greater things for the future.

That practical program was set forth in clearest terms in President's Taft address, which urged action by state legislatures to prevent waste, denudation and destruction of forests not on public land, increased fire protection in national forests, a leasing system instead of sale for the development of coal, oil, gas and mineral lands now owned by the Government, amendment of the present unsatisfactory coal-land laws of Alaska and new legislation to prevent monoply of, and extortionate charges for the water power still under government control.

The differences of opinion which came to expression were over methods rather than principles, some holding that the work of conservation should be carried on exclusively by the states, others that the nation should have the control. Gifford Pinchot, the originator of the conservation movement, spoke the reconciling word, pointing out the need of active co-operation between the state and the national governments in this work. Ex-President Roosevelt was easily the most striking figure at the Congress and stirred great enthusiasm by his address.

The facts with regard to the recently ended coal strike in Illinois give much food for reflection. Seventy-two thousand coal miners struck for higher wages. At the end of the twenty-three weeks most of their demands were granted, involving an increase of wages amounting to $4,000.000. in the two years the contract is to run. But the estimated loss of wages through idleness compelled by the strike was $12,000,000, leaving the miners a net loss of $8,000,000, as a result of the strike. The estimated loss to the operators is $15,000,000, so they lost $11,000,000 by not granting the demands when they were first made. If these figures, taken from the Chicago Record-Herald, are even approximately correct, the waste is simply appalling. There must be some less expensive, if not more just way of arriving at a wage scale. How many object lessons of this sort do we need to make us seek and find a better way?

It is pleasant to turn from this striking instance of waste to the efforts which are being made to conserve our human resources in industry. These efforts are wide spread and seek two things; first, greater safeguards for the workers in dangerous occupations and second, proper provision for the dependents upon those who, despite the safeguards, lose life or limb while engaged in industrial tasks.

State Commissions in several states are busy at both tasks and public opinion is being educated to expect and demand better conditions than the past can show. Ex-President Roosevelt in his Kansas City address stated the theory which is rapidly gaining ground among thoughtful persons: "I feel very strongly that in every industry where there is the slightest risk of life or limb, whether on railways or in any other industry, in the event of loss of life or injury, we should not leave it to lawsuits to determine what shall be done, and least of all should we allow the whole weight of the burden to fall on the shoulders least able to bear it.

"If a man is killed in an industry, instead of leaving his widow and children to bear the whole burden, I would have it distributed over the whole industry by making the employer pay a certain amount of compensation.

"We should have the compensation act so fixed that the wage-worker would get his share and none of it would go to a man who gets him into the lawsuits in connection with it. I do not want to penalize the corporation by making it pay an excessive amount. I want to see that what is paid goes to the injured man and to the injured man's family. Therefore, I want to eliminate the lawyer from the transtaction."

Finding God.

GEORGE A. THAYER, CINCINNATI.

There is a great painting in the Art Museum of my city, by Brozik of Munich, which represents a group of Bohemian peasants of the Sixteenth Century listening to the reading of the newly discovered New Testament.

In the foreground is a white haired man intent upon the exposition of the precious volume, while with eagerness the blacksmith, the field hand, the house wife, the village squire, or whatsoever social grade stood for that order, and various other representatives of the people receive the reader's message from the divine word.

The direct motive of the painting, evidently is to recall that period of religious awakening known as the Protestant Reformation, when the Reformers appealed from some of the evil ways of the church leaders to the book of books which all of them professed to consider to be the source of all religion. But what the painter has also vividly depicted is the conviction in all those intent listeners that now at last they had the Word of God. That simple faith still holds in the Christian church.

If we were to ask the best informed persons of our day, of no theological bias, but of the widest observation and most scholarly training, whether they thought that they or any living man could pronounce with authority what sort of a divine being presides over the universe, and plainly wherein lay man's duty to him, their modest reply would be "No man living has the facts which enable him thus to speak; what and where is God we do not pretend to say; howsoever strongly we may feel that it would be good to know such things absolutely."

But if we could ask a large part of the wisest men of two or three thousand years ago and their traditional successors of our time whether they thought God could be in large measure understood by man, they would answer that by some few select especially favored men He was so known, and these few were authorized to impart their knowledge to the rest of their fellow men. And, by excellence, the Bible had been made the vehicle of this exclusive knowledge.

But such a theory is not confined to Christians. In India, China and Arabia we may find the same assurance that once upon a time their ancestors had means of information about God and His plans which no one today possesses.

Looking into the credentials of such supposititious organs of unerring revelation we do not find that they were different, essentially, from the state of mind which undertook to give an account of the world's geography, or the natural history of the animal kingdom. Nobody of sense takes seriously the assertions of Sir John Mandeville, Herodotus or Plutarch, concerning the ends of the earth or the strange races which were assumed to dwell at the antipodes, because in most cases they went at the problems of nature with their unrestrained imagination, rather than taking long and laborious pains to find with their senses the exact facts.

There is no inspired anatonomy, astronomy, or geography, although it was long supposed that such knowledge came through somebody's divine vision.

The enlightened way of our day is to approach all subjects of human interest from the side of the trained and disciplined intelligence; nothing worth knowing is given directly from the spiritual world into human possession, but truth must be sought carefully and with caution. And religious truth like all other forms must be sought through the light of reason. If there is a God's world we modern observers say that it is this familiar cosmos of sunshine and storm which we meet every day. To each thoughtful soul may come some influence of the spirit, and some urgency to do a duty and bear a burden of righteousness, which is as sacred and powerful for

his own peace and for the welfare of his fellows, as anything ever before spoken or written in history.

The former ages sought God through a telescope, away back he descended among men. I hold that wise and faithful souls of today in the light of the acquisitions of centuries of human study and living, in the larger and juster science and the accumulated moral sensibility, are better equipped for the acquaintance of God, than have been any of their predecessors.

The ancient spirit of reverence may continue without its limitations; for life, which alone stirs man in any century to searching after the secret of the power behind all things, is as full of wonder, as mysterious in its disciplines, as in the days of old, and the deeper aspects of living are the sources and incentives of the search of God, who happily is not far from every one of us.

If we are to find God it must be through honest clear thought, upright living and noble sincere feeling; and the oracles of such a God are not alone in some miraculously inspired book of ecclesiasticism, but in whatsoever of book, or nature, or personal experience awakens us to our best mood of love, of courage and of ardor of truth and justice.

Lowell's Americanism.

ERNEST C. SMITH.

A German writer, now living in New England, who has made a serious study of American life, in attempting to interpret America and Americans to his former countrymen declares that the yearning of the American heart for self-direction is the secret spring behind all the politically effective forces. He says, "The political life of the U. S. sprang, not from reasoned motives but from ideals; it is not the result of insight, but of will; it has, not a logical, but a moral foundation—American patriotism is directed neither to soil nor citizen, but to a system of ideas respecting society which is compacted by the desire of self-direction. To be an American means to be a partisan of this system."

By this standard James Russell Lowell was a typical American; throughout his life he was a vigorous partisan of the system of ideas known as Democracy; ever did he insist on ideals as the proper springs of political action; ever did he emphasize the moral foundations underlying our institutions. He was spokesman of the Americanism that is fundamental, not superficial. Indeed, in some ways he was its official spokesman for his generation. In four great odes on four great occasions he voiced adequately the nation's ideals and aspirations—and in his Birmingham address on Democracy he made clear to Englishmen the inner springs and the solid worth of our political system.

It is true that his Americanism, while as deep, is not as broad as that of Lincoln or of Roosevelt. It has a decidedly New England flavor. There is a hint of personal aloofness, of speaking ex cathedra. He trusts American Ideals, but sometimes seems to distrust the American people. He was a born aristocrat;—the preacher was in his blood;—the New England conscience had him in a grip which was never relaxed. So, of necessity, much of his utterance was of the prophetic type, a calling to repentance, a denunciation of unfaithfulness, a picturing of the ideal which shamed the actual. In 1846 writing to a very close friend he used these words: "My calling is clear to me. I am never lifted up to any peak of vision—and moments of almost fearful inward illumination I sometimes have—but that, when I look down in hopes to see some valley of the Beautiful Mountains, I behold nothing but blackened ruins; and the moans of the down-trodden the world over—but chiefly here in our own land—come up to my ear—instead of the happy songs of the husbandmen reaping, and binding

the sheaves of light: yet these, too, I hear not seldom. Then I feel how great is the office of poet, could I but even dare to hope to fill it. Then it seems as if my heart would break in pouring out one glorious song that should be the gospel of Reform, full of consolation and strength to the oppressed, yet falling gently and restoringly as dew on the withered youth-flowers of the oppressor." And again he writes, "I am the first poet who has endeavored to express the American Idea."

And if, as Munsterberg declares, the American Idea is self-direction in politics, self-initiative in business, self-perfection in religion, then in all these ways Lowell *did* express the American Idea.

First and foremost it is the strong, brave, free souls with initiative, the pioneer spirits which attract him. Every man who dared, who spoke out his honest thought fed his trust in the higher instincts of mankind.

In "A Glance behind the Curtain" he breathes the very spirit of Democracy.:

"Only the instincts of great souls are fate,
And have predestined sway: all other things
Except by leave of us, could never be.
For destiny is but the breath of God
Still moving in us."

It was foreordained that a man of such instincts and convictions should become one of the spokesmen of the anti-slavery cause. The American *idea* and the American *fact* confronted each other as in the days of Amos and Isaiah, the Israelitish *idea* and *fact* confronted each other. A war to extend slave territory seemed to him to ring the knell of all that made country worth loving and honoring. Like one of the Hebrew prophets of old he felt a burden laid upon him and in the burning words of "The Present Crisis" he delivered God's message to his time. Its phrases are so familiar that I will not quote. Its challenge to the hearts of men to be true, brave and noble abides tho' the crisis that called it forth is long since past. But the words of the prophets were not heeded in America any more than they were in Israel and Judah. The Mexican war was fought and an empire was added to our national domain. The irreconcilable conflict progressed to another stage and the postponed day of reckoning drew nearer. There were more voices and pens now to uphold the American idea. Its standard bearer in the political arena was Abraham Lincoln. And in 1860 Lowell's word was this,—"The election of October may prove a Culloden. Whatever its result, it is to settle, for many years to come, the question whether the American idea is to govern this continent, whether the occidental or oriental theory of society is to mold our future, whether we are to recede from principles which eighteen Christian centuries have been slowly establishing at the cost of so many saintly lives at the stake and so many heroic ones on the scaffold and the battlefield, in favor of some fancied assimilation to the household arrangements of Abraham, of which all that can be said with certainty is that they did not add to his domestic happiness."

When the die was cast and war was certain Mr. Lowell declared that "War has no evil comparable in its effect on national character to that of a craven submission to manifest wrong, the postponement of moral to material interests. —A ten years' war would be cheap that gave us a country to be proud of, and a flag that should command the respect of the world because it was a symbol of the enthusiastic unity of a great nation."

In the Reconstruction period Mr. Lowell did his part in the moulding of public opinion. In his prose the broad-minded statesman, not the partisan, speaks. He was not a practical politician and left to others better fitted for that work the dealing with details, but the fundamental principles of reconstruction he set forth with persuasive and convincing power. Justice and generosity must go hand in hand. The war was the severest test of Democracy and all that had been won for the American idea must not be imperiled by any weak compromise. In this period, when political problems were thickest, Mr. Lowell's faith in the American People as well as the American Idea was at its flood tide. During this time he con-

stantly said the same thing in two distinct languages,—that of the scholar and magazine editor and that of Hosea Biglow.

Since his poetry is better known, I quote from his prose:—"Our war has been carried on for the cardinal principle of democracy, and a cardinal point of these principles is, that the only way in which to fit men for freedom is to make them free, the only way to teach them how to use political power is give it to them.—Democracy does not mean, to any intelligent person, an attempt at the impossibility of making one man as good as another. But it certainly does mean the making of one man's manhood as good as another's, and the giving to every human being the right of unlimited free trade in all his faculties and acquirements." * * * "Equality can not be conferred on any man, be he white or black. If he be capable of it, his title is from God and not from us."

Not alone at home, but abroad also, was he accredited spokesman of the American idea. His residence in England, while it doubtless made him love England more, did not make him love America less. It was there, in his Birmingham address, at a time of life when many illusions had been swept away, that his Americanism finally expressed itself. "We have taken from Europe the poorest, the most ignorant, the most turbulent of her people, and have made them over into good citizens, who have added to our wealth, and who are ready to die in defence of a country and of institutions worth dying for. The exceptions have been where these hordes of ignorance and poverty have coagulated in great cities. But the social system is yet to seek which has not to look the same terrible wolf in the eyes."

"The democratic theory is that those constitutions are likely to prove steadiest which have the broadest base, that the right to vote makes a safety-valve for every voter, and that the best way of teaching a man how to vote is to give him a chance to practice. For the question is no longer an academic one, 'Is it wise to give every man the ballot?' but rather the practical one, 'Is it prudent to deprive whole classes of it any longer? It may be conjectured that it is cheaper in the long run to lift men up than to hold them down, and that the ballot in their hands is less dangerous to society than a sense of wrong in their heads."

"In the scales of the destinies brawn will never weigh so much as brain. Our healing is not in the storm or in the whirlwind, it is not in monarchies, or aristocracies, or democracies, but will be revealed in the conscience and the heart, prompting us to a wider and wiser humanity."

Thus from young manhood to fullness of years did Lowell fulfil his chosen office of prophet and spokesman of the American Idea; thro' good report and thro' evil report, thro' sunshine and thro' shadow did he keep the faith. Our time is a different time from his, our problems are different problems,—but his words still stir the heart and help us to be brave and forward looking—to trust ourselves and believe in our fellowmen—to help our time to take its stand.

Love Your Enemies

A. M. RIHBANY, TOLEDO.

When the Master of the Art of Living said, "Love your enemies," he urged upon the minds of men the divinest law of human progress. Yet compliance with this demand seems, to the majority of men, to be beyond the reach of humanity. When you are admonished to love your enemies you will be likely to think of the meanest, most disagreeable human being you know and wonder as to how you are going to love *such* a person. But the Master's law far transcends this narrow conception of love. Its deeper meaning, when understood, renders such a conception shallow and childish. It is to be found, not in the freakish moods of

the sensibility, but in the realm of permanent ideals.

There are in the world two forces at work, love and hatred. Hatred destroys, love builds; hatred injures, love heals; hatred embitters life, love sweetens it; hatred is godlessness; love is godliness. The supreme question, therefore, is, not as to whether there are unlovable persons in the world or not, but rather, which one of these two forces would you have to rule your own life and the life of humanity at large, love or hatred? Which nutrition would you give your own soul and the souls of those who are near and dear to you, that of hatred, or that of love? Can it be your aim in life to aid that power which injures, destroys, embitters life and estranges from God, or the power which heals, builds up, sweetens life and makes one with God?

You say you have been injured through the malicious designs of others, you are pained by the injury, and a sense of hatred impels you to avenge yourself. But what formed such designs against you, love or hatred? Hatred! You enjoy, idealize, adore the love of those who love you. The designs of love give you joyous satisfaction, and not pain. You know now by actual experience that the fruits of hatred are bitter, and the fruits of love are sweet. Is it your duty, therefore, to give your life over to the power of hatred, and thus increase its dominion among men and multiply its bitter, poisonous fruit in the world, or to consecrate your life to the power of love, which you idealize and adore, and whose fruits are joy and peace?

This, therefore, is the Master's law of love: Give your life and service to that power which merits your holiest regard and engages your purest affections, regardless of the "evil and the undeserving." Recognize no enemies, and you shall have none. The only power which can defeat the designs of hatred, is love. The foams of hatred and fumes of vengeance are destined to pass away with all their possessors; only love is permanent and sovereign good.

The man of hatred is destined, sooner or later, to lose his nobler qualities, his own self-respect and the respect of others, and to occupy the smallest and most undesirable social sphere. Therefore love, and do not hate! Exercise good will toward those even who have injured you.

You may not be able to reach and redeem by your generous throughts and designs such persons as have injured you but a hundred others may learn from you the law of redeeming love. Let your children grow to know you as a man of love. Let your employees and fellow citizens think of you as a man of peace and good will, a builder and not a destroyer. Let your fireside be ever cheered by the music of love. When the shadows of night fall and you come to enter into the unknown land of sleep, let loving thoughts be your companions; let them course into the deepest recesses of your nature and leaven your entire being. Be a man of love! Love *especially* your blind and misguided enemies!

The Social Mission of the Church

ROBERT EWART RAMSAY, DAVENPORT, IA.

The question before the churches today is not so much one of broadening as of deepening historic functions. I see little revolutionary, after all, in this talk about social responsibility and social salvation and social work. The attempt to make a distinction between an individualistic attitude of yesterday and a socialistic attitude of today, I consider wholly rhetorical, and to have little basis in fact. I say this, knowing that men on both sides, those who are preaching social effort, and those who are conservative, are making use of this distinction. There is a change of emphasis, I grant, but nothing at all like a revolution, nor any reason why the churches should tremble for themselves save their own feebleness of faith. The history of the church will show that its main business

has been the preaching of an ideal to men within and without its body of membership. There has followed upon devoted and persistent preaching, as a necessary result, finer feelings and a desire for knowledge, which have made the church the nurse of culture and education, the minister of kindness, the teacher of charity. Preaching without this reaction upon the whole being of man, his sympathies, intellect and soul, would hardly be effective.

The great business of the church has been—and is—to set forth the moral ideal with such persuasiveness, or—if need be—with such heat and passion, that the souls of men shall answer with deeds commensurate with the needs of the hour. When the church has cried aloud, it has been for the prophet, not for the scientist or charity worker. The anguish of human hearts is fed neither by the student in the laboratory nor by the dispenser of doles, but by the inner light of self rekindled by contact with a soul on fire.

The time has undoubtedly come when the churches must venture out of the backyard into the open road of life. When there were no rural telephones, no rural delivery, no Twentieth Century Limited,—when the little life of a town was the measure of the mental horizon of minister and people alike, there was need for preaching that was local, circumscribed, and particular. But in an age when the whole world is knit into a village by a close network of wires and rails and ships and sympathies, preaching must be worthy of the opportunity and competent to meet the occasion. It is just a matter of widening the field of life, and of reminding the dweller in the New England town that he also lives in the world. There is no doubt whatever in the minds of thinking men everywhere that we have outgrown certain methods of conducting the church. It is not to be wondered at that many to whom the old methods have been, as they ought to have been, a delight and an inspiration, should view with consternation the widening of the field of effort. But to attempt to brand as "political" or "socialistic," the prophetic response of our ministry to the need of the time, is as futile as it is provincial. Least of all may those complain who have been prone to rejoice in the fact that their religion is life and its field the world.

I do not believe any one wishes or expects the minister to present a practical working plan of social reconstruction. That is not his business. But he is expected to seek out the moral issues and to place them squarely before whomsoever he may persuade to listen, in order that the combined forces of all good people shall be directed to the solution of the age-long problems that now confront us of today as they never confronted any people that is gone. That the preacher may be effective, he must be conversant with the life of his people, and be competent to play around or to dig through the problems of his day. Social and economic theory, political acts and principles, are just as much within his sphere as the beauties of the Hebrew Scriptures and the disciplining of little Johnnie in the Sunday School. Furthermore, I believe that not only are these fields open to him as a blessed privilege, but his failure to use his opportunity is accounted to him for cowardice and apostasy.

The churches will continue to be centres of moral and intellectual enlightenment, and leaders in the work of amelioration. Society will preserve the opportunity of the individual to accumulate stores of culture and power, however socialized it may become. The social mission of the church will continue to consist in the stirring of the hearts and consciences of men. But, necessarily, there will be much talk of great organized movements, there will be a bewildering array of facts and theories, and incidentally, there will be a recurrence of many odd sounding words and phrases which will remind the peaceful and sopporific worshipper of the world outside of the sanctuary.

"Unlawful possession confers no rights."

Address to the Rocky Mountain Associate Alliance

BY MRS. J. L. MARCH.

The watchword of the business world today is "boost." We who are not given to much advertising, whose early associations cause us to shrink from some of the modern methods are often inclinded to think a mistake has been made in the spelling and pronounciation of this current term; that the last "O" should be "A," the whole word written large and pronounced "boast."

In one sense boasting is all right, and we all see the need and the opportunity to do some genuine boasting. The commercial world sends men and advertising matter abroad scattering broadcast their needs and attractions. May not we of the liberal fold profit by using some of their methods? Perhaps we have done something in the way of boosting when we make public our reports, but we need to "boost" these reports into larger notice. There is one line of needs which we are slow in voicing, the need of loyalty to our convictions. Let us send back our national representative, Mrs. Mary B. Davis, who is here today, charged with a message to every minister and layman in every church east of the Missouri River. Our plea is for loyal Unitarians, that eastern Unitarians be so filled with loyalty to the *faith* which they profess, rather than to any church or minister, that they will be willing, yes, eager, when coming west publicly to wear the Unitarian label, to support the Unitarian cause and attend regularly the Unitarian church, even if they chance to find the numbers small and the name unpopular.

It is not the fault of our western ministers that the numbers are so few. Many a minister gives better food on Sunday to his small congregation, better service during the week, than does the minister of many an eastern church where there are large numbers; neither is it the fault of the loyal band of laymen and women in the west; their zeal and self-sacrifice would astonish some of the far away brethren; rather I think it the fault of the faint hearted and indifferent people who from time to time come from the east. They come west, find a small struggling church, learn that even the name Unitarian is unpopular, and too often hide their own label, the label which is theirs by birthright, by all previous association and by their inner convictions and even before the minister and people of the Unitarian church know that they are in town they have come to the conclusion that it is *policy* for them to attend one of the so-called "liberal" evangelical churches, and so they are lost to us. Is it strange that the evangelical churches are broadening when they have so many of our people in their congregation? or that occasionally one who has been wont to attend the Unitarian church finds it expedient to go where the numbers are larger, the preaching "just the same" and the name popular? To me the church and the home are so closely allied that the same principle holds good for both. What would we think of the man or woman who, entering a neighbor's home, finding upon the table food most palatable, and to which they are accustomed, should, overlooking what was not to their taste, desert his own family, and make a home with the neighbor? Who of us with a single child would think of allowing that one to become a member of a neighbor's home, because there are more children across the way?

Is not the case similar when one of Unitarian belief entering an evangelical fold, even declaring he is a Unitarian, on being told "that makes no difference, you can be a Unitarian still, come with us" closes the eye and ear of conscience, ignores the statements he cannot sanction, and not only becomes an attendant but a member of the evangelical church, perhaps because it is of secular benefit to him?

Why not condemn the church which will admit such members, as well as the

home which might say to our loved ones, come live with us, you need eat nothing distasteful?

How can Unitarian parents allow their children to attend evangelical Sunday Schools even if there is a help and stimulus in greater numbers. Are we teaching them loyalty to principle when they see how lightly we hold our own faith? A child who has grown up in a loyal Unitarian home can hardly become evangelical in belief. They might under conditions which we would all sanction, with love and loyalty say, as did "Mother Moody" (as we called her in Northfield, Mass.), to her son Dwight "I was born a Unitarian, I have lived all these years a Unitarian, I shall die a Unitarian, but if it will make you any happier I will put my name on your church book. Shall we condemn the "Mother Moodys" or the Dwight Moodys who welcome and sanction such signatures? Perhaps both are equally sincere, they see things form different heights. If all the Unitarian people who are now helping other churches, Unitarians by birth, by conviction, by expressed belief; all the Unitarians outside of all church fellowship, if these were true to what *we* think they should be, we would have no need to be crying "boost," no need to be begging financial aid. We should be a self-supporting and aggressive army. We may suggest that our messenger carry eastward our plea for loyalty, but this alone will not bring our millenium. So long as it can be publicly or privately said to any man, "his record as to work and character is faultless," "the only thing against him is that he is a Unitarian," just so long we need to keep our torch burning in the Unitarian churches. More loyal Unitarians may come to us in time but we must not rest on our arms, waiting for them to win the battle, we now on the field must put our shoulders to the wheel push with all whole strength, "lend a hand" and "boost" with all our might. Like Gideon's little band of old we must be fearless, vigilant and ever ready to go forward.

We need greater team work, not in the Rocky Mountains Region alone, but over the entire country.

If the minister of every Unitarian church and the Secretary of every Alliance Branch would, so far as they know of any of their members removing to, or visiting other places, where there is a Unitarian church, send such information to the minister and Alliance of such church, it would greatly help to stimulate the loyalty of both parties and be a means of arousing interest.

Running Comment

JOHNSON BRIGHAM, DES MOINES, IA.

Speaking of our departing guest, the Comet, I happened, today, to open The Theophilanthropist, New York, 1810, on a contribution, in which a "scientist" named Wiston attributes the Deluge of Noah's time, to the then near approach of the comet. The editor adds that some think comets "are appointed as the place of torment for the damned; that each comet is, properly and literally speaking, a hell, from the intolerable and inconceivable heat and cold which alternately takes place in these bodies."

There were pretestants in those days —as in the days of Luther, of Calvin, and of Knox. But in 1810 the protestants were, in turn, arrayed in protest against those who are historically labeled as Protestants. In the prospectus to The Theophilanthropist, it is apparent that the Johnathan Edwards theology of eternal torment was still dominating religious thought and that the "Society" behind this publication felt its mission was to free religious minds from its tyranny. It says: "To have faith in a system which preaches torments infinite in excess and duration, is to stand on a precipice with closed eyes." But the purpose of The Theophilanthropist was not all destructive; it was also reconstructive, as witness the following remarkably well

stated announcement:

"The last and consummate effort of the soul, is the religion of philosophy: whose only dogma is, that one God superintends the universe; whose mysteries are the means most conducive to human happiness; whose ceremonials are acts of charity, benevolence, generosity, and public spirit; whose discipline and designs are to refine the sympathies, direct the passions, strengthen and enlarge the mind, and facilitate the communication of wisdom and science."

Speaking of loyal husbands, Roger Aschams' letter of condolence to his wife Margaret, in 1554, is one of the sweetest love-letters ever written by a husband to his wife. It begins:

"Mine owne good Margaret, the more I thinck uppon our sweete babe (as I do manye tymes bothe daye and night) the greater cawse I alwayes fynde of gevinge thanckes contynuallie to God for his singuler goodnes bestowed at this tyme uppon the cheylde, youe and me."

Farther on he speaks of his own "fatherlye fantasies." And note the tenderness in these words:

"Because God and good will hath so joyned you and me togeather, as we must be not onlye th' one comforte to th' other in sorrowe, but also full partakers togeather in any joye—"

RECRUITING OUR MINISTRY.

I wish to point out to our Unitarian Churches a way by which they can aid in stimulating the supply of well trained candidates for their pulpits. Every year young men seek admission to our Divinity Schools who have received inadequate preliminary education, and who cannot afford to go to college. Often they are youths of promise who are really anxious to enter our ministry. Our Divinity Schools are confronted by the alternative of shutting out these men whom our churches need, or of lowering their own standards of scholarship to fit the capacities of untrained and immature minds. Such an alternative ought not to be forced upon them, for we cannot afford either to lose a single promising man for our own work, or to lower the intellectual standarts of our ministry. We have scholarships for promising youths after they have once entered our schools, but we have no fund upon which to draw for the benefit of these youths who need more education before they enter upon their theological studies. The solution of the difficulty lies in the creation of a loan fund to enable youths of the type in question to obtain the desired preliminary training. Money from such a fund should be advanced to students in the form of a loan, adequately guaranteed, to be repaid at the end of a specified period, it being left to the discretion of the trustees of the fund to cancel the obligation where circumstances warrant such a course. No pledge of entering our ministry should be exacted from the recipient of loans, —though naturally the loans would be made only to youths who seriously intended to serve our churches, and who seemed worth educating,—for no form of compulsion should be put upon anyone actually to enter the ministry if he finds himself disqualified therefor. There would be no leal loss in such cases; the youth would have his education, and the repayment of the loan would be duly required.

Are there not men and women in our churches who are sufficiently interested to contribute to the formation of such a fund, or to put into the hands of the American Unitarian Association small sums to be used as occasion arises? At the present moment I know of two youths who desire to enter our ministry, but who are handicapped by insufficient training. Each ought to have two or three years at college; neither has the necessary money. The effectiveness of their service would be greatly increased if they could be loaned enough money to secure the desired enrichment of their intellectual life.

Surely it is not too much to ask that the Association should be put in position adequately to deal with such cases.

HENRY WILDER FOOTE,
Secretary of the Department of Education, A. U. A.

THE MICHIGAN CONFERENCE

The Michigan Unitarian Conference will be held in Detroit, beginning Tuesday evening, Oct. 4th, and continuing through the next day. In the absence of the president, Mr. Udell, Rev. J. P. MacCarthy, Ph.D. of Kalamazoo, will preside. Addresses will be made by the secretary of the A. U. A., Mr. Wilson, the secretary of the Western Conference, Mr. Smith, the president of the Unitarian Sunday School Society, Mr. Lawrence, Mrs. Delano of Chicago, representing the National Alliance, and others. A platform meeting Wednesday evening, the subject being "The Religion of the Future," will bring the conference to a close. An unusual feature promised is the automobile ride through Belle Island park for the visiting delegates after the dinner Wednesday. Ministers and visiting delegates who wish to accept the hospitality of the Detroit Church Tuesday and Wednesday evenings are requested to send names before October 1st to Mrs. F. H. Holt, 116 Boston Boulevard, Detrois.

THE ILLINOIS CONFERENCE.

The thirty-sixth annual conference of Illinois Unitarian and other Independent Societies will be held at Geneseo, Ill., Wednesday, Thursday and Friday, Oct. 5th, 6th and 7th, 1910.

The program follows:

Wednesday Evening, October 5th

Conference Sermon, "The Victorious Life."
Rev. J. H. Mueller, Bloomington.

Thursday Morning, Oct. 6th.

10:00 Devotional Meeting, Rev. C. A. Polson, Sheffield.
10:20 Address of Welcome, Rev. M. J. Miller, Geneseo.
10:30 Response, Rev. Fred V. Hawley, Chicago.
10:45: Business Session. Reports of churches.
1:00 Luncheon in the Church.

THURSDAY AFTERNOON.

2:30 "The Boy Problem," Mrs. Lillian Deming.
3:00 "Definite Aim in S. S. Work," Mrs. F. Morrasy.
3:30 Discussion.
4:00 "From the Pew to the Pulpit," Mr. J. E. Williams, Streator.
Discussion.
5:00 Vesper Service, Rev. James Vila Blake, Chicago.

THURSDAY EVENING.

8:00 Platform Meeting: Subject: "The Crisis in the Church."
(*a*) "The Competition of New Thought" Rev. A. R. Vail, Champaign.
(*b*) "The Church and Socialism," Rev. F. A. Hawley, Chicago.
(*c*) "The Modern Scientific Outlook," Rev. W. H. Pulsford, Chicago.

FRIDAY MORNING, OCTOBER 7TH.

9:30 Closing Business Session.
10:00 Three Twenty Minute Addresses. Subject: "The Church in Action."
(*a*) "The Ethics of Service," Mrs. Emma N. Delano, Chicago.
(*b*) "Study-Classes and Institutional Features," Rev. R. E. Ramsay, Davenport, Iowa.
(*c*) "Sermons," Rev. T. A. Mills, Rockford.
11:00 "Religion as a Force in the Personal Life," Rev. E. C. Smith, Chicago
11:30 "Religion as a Force in History," Rev. L. G. Wilson, Boston, Mass.
Adjournment.

MINNESOTA CONFERENCE.

The twenty-fourth Annual Meeting will be held with Unity Church, St. Cloud, Minn., Oct. 11th and 12th, with the following program, which is subject to change:

TUESDAY, OCTOBER 11TH, AT 8 P. M.

Address by Rev. Lewis G. Wilson, Secretary American Unitarian Association, Subject: "What Do We Mean by Worship?"

WEDNESDAY, OCTOBER 12TH.

9:30 Business meeting with reports from the churches.
10:00 Address by Rev. Ernest C. Smith, Secretary W. U. C. "How can the Churches of the West be brought into Vital Fellowship and Co-operation?"
11:00 Address by Rev. Lewis G. Wilson, Boston, "Co-ordination and Method

of Church Extension."
Discussion.
2:30 p. m., Paper by Rev. Geo. R. Gebauer, Duluth, "The Sunday School as Part of the Public School System."
Discussion.
3:15 Address by (?) "The Women of our Churches and Social and Philanthropic Work."
Discussion.
8:00 p. m., Platform Meeting. Subject: "The Church and the Spirit of the Age."
1. "Unitarianism in its Relation to the Old Church." Rev. Amandus Norman, Hanska.
2. "Unitarianism in its Attitude Toward New Religious Movements," Rev. John D. Reid, St. Paul.
3. "Unitarianism in its Sympathies with the Social and Economic Tendencies of Today," Rev. Wilson M. Backus, Minneapolis.

IOWA STATE CONFERENCE.

The Iowa Unitarian Conference meets with the Davenport Church, Oct. 13th and 14th. The Provisional Program follows:—

Thursday evening, October 13, a platform meeting, at which Rev. John W. Day of St. Louis, Rev. Robert S. Loring, of Iowa City, and Rev. Ernest C. Smith, of Chicago, Secretary of the Western Unitarian Conference, will speak.

Friday evening, October 14, a platform meeting with the following speakers: Rev. Manly Townsend of Sioux City City, Rev. David M. Kirkpatrick of Geneseo, and Rev. L. G. Wilson, of Boston.

Addresses by Rev. Elinor Gordon, Rev H. H Burch, Rev. John W. Day, Mrs. Emma N. Delano, Rev. D. M. Kirkpatrick, and Professor E. D. Starbuck, of the University of Iowa, will be given on Thursday afternoon and Friday morning and afternoon.

MISSOURI VALLEY CONFERENCE.

Monday evening, Oct. 17th, at 8 o'clock, Conference Sermon, by Rev. Lewis J. Wilson, Boston, Mass.

TUESDAY, OCT. 18TH.

9:30 a. m., Business Session of the Conference. Records of last meeting. Appointment of committees. Address of the President of the Conference, Mr. Paul F. Clark, of Lincoln, Neb. Secretary's report.
10:15, Greetings—Rev. E. C. Smith, Sec'y of Western Unitarian Conference. Rev. L. J. Wilson, Secretary A. U. A.; Greetings from Women's Alliance. Y. P. R. U. and Sunday School.
12:15 Devotional Meeting.
12:30 Intermission.

AFTERNOON, 2:30.

Religion and Education, Pres. Edmund Stanley, of Friends University, Wichita, Kan.; Pres. H. E. Thayer, of Fairmont College, Wichita, Kan.
Educational Work of Unitarians:—(a) Rev. A. L. Weatherly, of Lincoln, Neb. (b) Rev. F. M. Bennett, of Lawrence, Kan.; Missionary Principles and Practices:—(a) In the Western Conference. By Rev. E. C. Smith, Chicago. (b) In the National Conference, By Rev. L. J. Wilson, Boston.

TUESDAY EVENING.

Platform Meeting.
7:30 A Modern Conception of the Church's Mission., Rev. A. L. Weatherly, Lincoln, Neb.; The Challenge of a Free Faith to the Twentieth Century, Rev. E. C. Smith, of Chicago; What Do We Mean by Worship? Rev. L. J. Wilson, of Boston.

WEDNESDAY MORNING, OCT. 19TH.

9:30 Business meeting. Reports of Committees and New Business. Address; Rev. Edward Day, of Wichita. Methods of Church Business and Management, Rev. F. M. Bennett; Religion as A Force in History, Rev. L. J. Wilson, Boston. Importance of Unitarian Sunday School work, by Prof. Stevens, of Kansas University, Lawrence, Kan.; Prof W. H. Carruth of Kansas University Lawrence, Kan.
1:00 p. m., Luncheon with impromptu talks. Mr. Paul F. Clark, of Lincoln, Neb., as Toast master.

ASSOCIATE ALLIANCE.

PROGRAM 1910–1911.

October 6, 1910, 11 a. m. Church of All Souls, Evanston, Ill. Thomas Paine–Rev. J. M. A. Spence. Box luncheon at one o'clock.

December 1, 1910, 11 a. m. First Unitarian Church, 57th St., and Woodlawn. Theodore Parker–Mrs. Martha Parker Dingee. Report of the Philanthropic News Committee, Mrs. H. B. Colby, Chairman. Luncheon at one o'clock.

February 2, 1911, 11 a. m. Third Unitarian Church, Monroe St., near Kedzie Ave. "The Unitarians of To-morrow,"–Rev. Albert R. Vaill. Luncheon at one o'clock.

March 2, 1911, 11 a. m. First Swedish Unitarian Church, Wells Hall, 3142 N. Clark St. "The Cause of the High Cost of Living."–Mr. H. H. Hardinge. Report of Cheerful Letter Committee, Miss Mary A. Fry, Chairman. Box luncheon at one o'clock.

April 6, 1911, 11 a. m. Unity Church, Barry Ave., near Evanston Ave. "Alliance Work,"–What methods best meet the needs of the Unitarian Church Today?" Report of Post Office Mission, Miss Marian Lewis, Chairman. Luncheon at one o'clock.

May, 4, 1911, 11 a. m. Unity Church, Hinsdale, Ill. Annual meeting, Election of officers. Address, subject to be announced, Rev. M. Rowena Morse. Box luncheon at one o'clock.

June 1, 1911, 11 a. m. Unitarian Church, Geneva, Ill. "Social and Religious Values," Rev. Celia Parker Woolley. Report of Religious News Committee, Mrs. E. A. Gray, Chairman. Box luncheon at one o'clock.

The Chicago Associate Alliance will hold its first meeting of the season on Thursday, Oct. 6th, at 11 a. m., with the Church of All Souls, Evanston, Ill. Rev. J. M. A. Spence of Hinsdale will give an address on "Thomas Paine." Box luncheon at one o'clock.

NEWS FROM THE CHURCHES.

MICHIGAN.

JACKSON—First Unitarian Society, Rev. A. B. Curtis. Since the resignation of Mr. Barrows, more than a year ago, the the church has been without a minister and has held only occasional services. Mr. Curtis, who comes to us from the Congregational and Universalist fellowships, seems to have been providentally roused up for leadership among us. He takes charge of the church the first Sunday in October.

KALAMAZOO.—People's Church, Rev. Joseph P. MacCarthy. There was no preaching in the church during July and August, but the institutional features were augmented especially during July by the very large attendance upon the Summer School of the Western State Normal. The minister did not get very far away during the "vacation," not very far from the usual work, finding four opportunities to preach, two for addresses, the conducting of four funerals and the solemnizing of five marriages with some calls upon the sick.

Our church was ably represented at the Berlin Congress by two of the trustees, Mr. Herman Siewert and Prof. George S. Waite.

The regular church work of the new year began on the morning of Sept. 4, with a good audience. In the evening the first of the monthly Sacred Concerts was given. The preaching topics for September were:

Sept. 4, "The Test of Discipleship."

Sept. 11 Memorial Service for Silas Hubbard.

Sept. 18. The Berlin Congress of Liberal Christians.

Sept. 25. "Our Common, Daily Life Divine."

Sept. 11th was observed as "Rally Day," for the Sunday School with a program including the "Vacation Greetings," the presenting with Bibles all who had perfect attendance during the past year and the receiving of birthday offerings—from eleven for the vacation.

The Unity Society began its Sunday evening services Sept. 11, and aside from

these it had a "Home Coming" social on Sept. 16th, planned straw ride and social in the country for Oct. and some good play to be given in the church gymnasium about Thanksgiving time.

MOUNT PLEASANT.—First Congregational Society. The resignation of Rev Hendrick Van Ommeren as pastor of this church was regretfully accepted after efforts to secure a withdrawal of the resignation had been made. For the present Rev. B. A. Hills of the Northern Michigan Circuit will preach at Mt. Pleasant once a month and a lay service will be conducted once a month, giving a service on alternate Sundays.

INDIANA.

INDIANAPOLIS.—All Souls Unitarian Church, Rev. F. S. C. Wicks. Work upon the new church building is progressing, and there is the prospect of a very handsome building. The frame is to be of steel and the type of architecture, half-timbered. There is hope of dedicating the building December 10th. At present, the congregation is meeting in a hall. The experiment of holding service during July and August proved successful.

ILLINOIS.

CHICAGO.—Third Unitarian Church. The Unitarians of Chicago will be pleased to read the following item, clipped from a Chicago Daily: "Walter E. Olson, president of the Olson Rug Company, has purchased from the Third Unitarian Chvrch of Chicago the site of the old church on Monroe Street and the northwest corner of Laflin Street, fronting south 75x125 feet, for $10,450. The original church edifice which occupied this site was burned about ten years ago and the congregation built a new church on West Monroe Street near Kedzie Avenue.

WISCONSIN.

MADISON.—First Unitarian Church, Rev. Frank A. Gilmore. Services were resumed the first Sunday in September. Work on the Parish House progressed finely during the summer, but it will hardly be ready for use much before Christmas. The church has extended an invitation to the Western Conference to hold its next annual meeting in Madison. All departments open their work with high hopes and great energy.

IOWA.

DAVENPORT.—First Unitarian Society Rev. Robert E. Ramsay. The church is rejoicing in the return of Mr. Ramsay after his year's absence. His sorrow has given him an even deeper hold on the hearts of the people. The church looks forward to a year of happy and fruitful work. The church, Sunday School and Ladies Working Society resumed their activities at the beginning of September, the Young People.s Guild, the Unity Club and the Unitarian Club with the beginning of October. The State Conference meets here Oct. 13th and 14th.

HUMBOLT.—Unity Church, Rev. H. H. Burch. Rarely is a change of ministers accomplished with so slight a break in church activities as has been the happy fortune of the Humboldt church. Mr. Wellman, having decided to seek a field in the East, suggested that the church hear Mr. Burch. This was done and a call extended to Mr. Burch. The farewell gathering to bid Mr. and Mrs. Wellman "God-Speed" was also a reception to the new pastor and his wife.

SIOUX CITY.—Unity Church, Rev. Manley B. Townsend. Services were resumed in the renovated church Sept. 4th. The minister spent his vacation paddling two hundred miles in a birch bark canoe in the wilds of Northern Minnesota. During the summer months the interior of the church has been redecorated at a cost of nearly $1,000, and now presents a very handsome appearance, the dark Flemish oak finish strikingly setting off the beautiful stained glass windows. A large congregation gathered the first Sunday, and continues to fill the church. The credit of these repairs belongs to Unity Guild, seconded by Unity Circle. Both Circle and Guild begin work strong and enthusiastic and devoted. Despite the fact that seven of our faithful teachers

have removed from the city, the Sunday School begins its work encouragingly, with new teachers to fill the vacancies and new scholars in the classes. The manuals of the new "Beacon Series" are used. They proved very satisfactory last year.

Within a month four weddings among our young people have occurred, two in the church. The minister's sermons on the theme "Love one another" are bearing much fruit.

Preparations for observing the twenty-fifth anniversary of the church early in November are making. Never has the church been better prepared to do its work than at the close of twenty five years of service.

MISSOURI.

ST. LOUIS.—Church of the Unity, Rev. George R. Dodson. The program of the Unity Club for the coming year shows a series of lectures by Mr. Dodson intended as an introductory course in philosophy. The titles are as follows: "Early Greek Philosophy," "The Apology and Crito," "The Phaedo," "The Protagoras," "The Gorgias," "The Republic" (four meetings), "The Ethics and Politics of Aristotle," "Stoicism," "Modern Platonism," A course of fifteen lectures on "Prophets, Ancient and Modern" is also promised. This course is especially designed for young people.

KENTUCKY.

LOUISVILLE.—Church of the Messiah, Rev. Maxwell Savage. During the summer the interior of the church building has been redecorated and an electric lighting system installed. Mr. Savage extended his European trip to include the Quadri-Centennial at Kolosvar, Hungary, the pulpit being occupied by Rev. Ernest C. Smith, Secretary of the Western Conference, the first three Sundays in September and by Rev. J. M. Davidson the fourth Sunday. Mr. and Mrs. Smith spent the week between two Sundays in Louisville, Mrs. Smith giving an account of the Chicago Associate Alliance to a goodly number of the church women who gathered to meet her at the home of Miss Danforth. Mr. Savage brings home a large collection of pictures and promises some illustrated lectures for the winter. He takes up his work the first Sunday in October.

BILLINGS LECTURES.

Rev. H. W. Foote, Secretary of the A. U. A., has arranged to have Rev. Chas F. Dole visit the college town churches as Billings Lecturer. His provisional dates in our district are Friday, Oct. 21st Ann Arbor, Mich., Sunday, Oct. 23rd, Urbana, Ill., Sunday, Oct. 30th, Lawrence, Kas.; Sunday, Nov. 6th, Lincoln, Neb.; Sunday, Nov. 13th, Iowa City, Ia.; Sunday, Nov. 20th, Madison, Wis.

ROCKY MOUNTAIN CONFERENCE.

The church at Denver has invited the Rocky Mountain Conference to meet with it some time during Secretary Wilson's stay in Colorado. This meeting will follow the session of the Missouri Valley Conference at Wichita, Oct. 20th and 21st, being the probable dates.

PERSONALS.

Rev. Hendrick Van Ommeren who has recently resigned at Mt. Pleasant, Mich., is preaching at Lawrence, Mass.

Rev. Florence Buck of Kenosha, who is taking a year's leave of absence, is in California supplying the pulpit of the Palo Alto Church. Mr. Reed, the pastor of the church, who was seriously affected by heat prostration last summer, is in Japan and will not return before Jan. 1st.

Mistakes.

"When did you commit your first fatal extravagance?"

"When my boss referred to my wages as my 'salary,' "

"And when did you perpetrate this latest folly?"

"The day my wife called my salary my 'income.' "—Cleveland Leader.

(*Continued from second page of cover.*)

SERENA—Pleasant Hill Union Church. Hour of service, 10:45 A. M., third Sunday in month.

SHEFFIELD—First Unitarian Church. Hour of service, 10:45 A. M. Rev. C. A. Polson.

SHELBYVILLE—First Congregational Church. Hour of service, 10:30 A. M., second and fourth Sundays of month. Rev. Jasper L. Douthit.

URBANA-CHAMPAIGN—Unitarian Church, Matthews and Oregon Sts., Urbana. Hour of service, 11 A. M. Rev. Albert R. Vail, 1013 W. California Ave.

MINNESOTA.

ADRIAN—People's Church. Occasional services.

DALBO—Dalbo Unitarian Society (Swedish). Rev. David Holmgren.

DULUTH—First Unitarian Church, First Street and Eighth Avenue, East. Hour of service, 11 A. M. Rev. George R. Gebauer, 1209 E. Third Street.

HANSKA—Nora Free Church. Hour of service, 11 A. M. Rev. A. E. Norman.

LUVERNE—Unity Congregation Church. Hour of service, 10:45 A. M. Occasional services.

MINNEAPOLIS—First Unitarian Society, Eighth St. and Mary Place. Hour of service, 10:30 A. M. Rev. Wilson M. Backus, 803 Mary Place.

SPRINGVALE—Springvale Unitarian Society (Swedish). Rev. David Holmgren.

ST. CLOUD—Unity Church. Hour of service, 10:45 A. M. Rev. Paul D. Dansingberg.

ST. PAUL—Unity Church, Portland Ave. and Grotto St. Hour of service, 11 A. M. Rev. John D. Reid, 656 Portland Ave.

UNDERWOOD—First Christian Church (Swedish) Summer preaching station.

WISCONSIN.

HUDSON—The Scandinavian Unitarian Society of Hudson. Rev. A. E. Norman, Hanska, Minn.

KENOSHA—Henry M. Simmons Memorial Church, Chicago St. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. M. Rowena Morse. Ph. D.

MADISON—First Unitarian Society, Wisconsin Ave. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frank A. Gilmore, 117 West Gorham St.

MENOMONIE—First Unitarian Society. Rev. Chas. F. Niles.

MILWAUKEE—First Unitarian Society, Ogden Ave. and Astor St. Hour of service, 11 A. M. Rev. Walter F. Greenman, 682 Astor St.

IOWA.

CHEROKEE—Unity Church. Occasional services.

DAVENPORT—First Unitarian Society, Grand Ave. Hour of service, 10:45 A. M. Rev. Robert E. Ramsay, 2104 Grand Ave.

DESMOINES—First Unitarian Society, Eleventh and High Sts. Hour of service, 10:30 A. M.

HUMBOLDT—Unity Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Henry H. Burch.

IOWA CITY—First Unitarian Society, Iowa Ave. and Gilbert St. Hours of service 10 A. M. and 7 P. M. Rev. Robert S. Loring.

KEOKUK—First Unitarian Society. Hour of service, 11 A. M.

PERRY—Unity Church. Hour of service, 10:30 A. M.

ROCK RAPIDS—People's Church. Lay services.

SIOUX CITY—Unity Church, Tenth and Douglas Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Manley B. Townsend, 410 Tenth St.

WASHTA—Unity Society. Service and Sunday school every other Sunday at 2 P. M.

MISSOURI.

KANSAS CITY—All Souls Church, Baltimore Ave. and Armour Blvd. Hour of service, 11 A. M.

ST. LOUIS—Church of Messiah, Union Ave. and Morgan St. Hour of service, 11 A. M. Rev. John W. Day, 320 N. Newstead Ave.

ST. LOUIS—Church of the Unity, Park and Armstrong Aves. Hour of service, 11 A. M. Rev George R. Dodson, 48 Nicholson Place.

KANSAS.

BELOIT—First Unitarian Society. Rev. Geo. F. Armington.

LAWRENCE—The Unitarian Church, Hancock and Vermont Sts. Hours of service, 11 A. M. Rev. Frederick M. Bennett, 1209 Oread Ave.

TOPEKA—First Unitarian Church, 918 Topeka Ave. Hour of service, 11 A. M. Rev. J. H. Jones, 706 Tyler St.

WICHITA—First Unitarian Church, North Topeka and Central Aves. Hour of service 11 A. M. Rev. Edward Day, 3215 Douglas Ave.

NEBRASKA.

LINCOLN—All Souls Church, Twelfth and H. Sts. Hour of service, 10:30 A. M. Rev. Arthur L. Weatherly, 1784 S. 25th St.

OMAHA—Unity Church, 17th and Cass Sts. Hour of service, 10:45 A. M.

COLORADO.

COLORADO SPRINGS—All Souls Unitarian Church Dale and Tejon Sts. Hour of service, 11 A. M. Rev. J. Lewis Marsh, 219 E. Monument St.

DENVER—First Unitarian Society, Broadway and 19th Sts. Hour of service, 11 A. M. Rev. David Utter, D. D., 329 Broadway.

FORT COLLINS—Unity Church. Hour of service, 11 A. M. Rev. J. C. Mitchell.

GREELEY—Unity Church, Ninth St. and Ninth Ave. Hour of service, 10:45 A. M. Rev Milton R. Kerr.

PUEBLO—Unity Church, Court and Ninth Sts. Hour of service, 7:30 P. M. Rev. J. Lewis Marsh, Colorado Springs.

SOUTH DAKOTA.

BROOKINGS—First Unitarian Society.

KENTUCKY.

LOUISVILLE—Chnrch of the Messiah, Fourth Ave., and York St. Hour of service, 11 A. M. Rev. Maxwell Savage, The Chesterfield.

WE declare our fellowship to be conditioned on no doctrinal tests, and welcome all who wish to join us to help establish truth and righteousness and love in the world:

We believe that to love the Good and live the Good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of Man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of the life to come:

We worship One-in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

Resolution of May 19, 1892.

Resolved, That the Western Unitarian Conference hereby declares it to be its general aim and purpose to promulgate a religion in harmony with the foregoing preamble and statement